

PREFACE
THE METROPOLITAN TABERNACLE PULPIT
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By Charles Spurgeon

THE seventh yearly volume of Sermons is sent forth to the world with the Author's heartiest thanksgivings, and sincerest prayers. Eight years of public ministry amid thronging multitudes supply the most blessed recollections. The faithfulness of God, the fellowship of Christ, the comforts of the Spirit, the power of prayer, the prevalence of faith, the force of truth, the glory of the gospel, and other kindred heaven-born truths have received plentiful illustrations in our experience, for which we would render our joyous praise. Preserved in Jesus amid daily temptations, supplied with strength for incessant labors, guided through singular difficulties, and comforted under ferocious attacks, we can sing unto the Lord who has been at our right hand in every time of need. The All-sufficiency of God we have joyously proved, while the insufficiency of the creature we have painfully felt. Vain is the help of man, but glorious is the right arm of the Most High!

The reader will frequently be compelled to observe the imperfections and infirmities of the preacher as they show themselves in these hasty productions, but if he is taught of God, this will only cause him the more fully to acknowledge the grace and power of our glorious Lord, who works by feeble means, and makes the weakness of the instrument a foil to set forth more clearly the glory of the great worker. In our case, no flesh has reason to glory. What the Lord has worked cannot in this instance be ascribed to human learning, position, influence, title, family, or refinement. Unaided by any of these things, the country-lad preached as the Spirit gave him utterance, and as a London pastor he desires to do the same. Power belongs unto God; as for mortal might, what does it? There at Your altar, O Lord, let all honor and glory be laid! We are Your debtors immersed in debt, and we can give You nothing but our love, and even the power to offer this we must first of all receive at Your hands!

These discourses are purely extempore, and although reported with singular accuracy, as there are no manuscripts with which to compare the report, errors will creep in. The hasty manner of the getting out of the sermons must again excuse the sadly numerous errors. As to the preacher's style, he who expects elaboration and exact accuracy in an extempore discourse, and especially in a report printed the next day, and published the next, deserves to be disappointed. Such as they are, we send them forth; we wish they could be revised and improved, but as this cannot be done, we issue them as best we can.

In the matter of gospel doctrine, we trust no reader will perceive any variation. No new gospel have we aimed to declare. More faith is needed, but not a new creed; a firmer confidence, but not a better covenant; a stronger trust, but not a more solid foundation. Developments, discoveries, and theorizing, we are content to leave to those who, having never tasted the old wine, are naturally thirsty for the new. Our colors are nailed to the mast, and in doctrine we take for our motto, "*Semper idem.*" We are foolish enough, as the new divines would say, to be content with the old theology, and even to believe it incapable of improvement. We do not think the "Essays and Reviews" an advance upon Paul and Peter; nor do we rank Messrs. Maurice, Kingsley, and others of the cloudy schools, with Luther and Calvin. Pestilent heresies advocated by cunning and crafty men, who lay in wait to deceive, are endeavoring to sap the foundations of all our churches, and our only safety lies in adhering tenaciously to the old truth, and seeking a fresh baptism of the Holy Spirit, that the life of God may be continued in our midst. "Hold fast the form of sound words."

During the past year, 200,000 copies of our sermons have been presented to the Universities of Cambridge and Oxford. A selection having been made of those which touched the more vital points of faith and godliness, the sermons were made up into volumes; and, as far as possible, all tutors, heads of houses and students, received a copy. Much prayer has been offered that their perusal may be blessed to the eternal benefit of our land. Not for any sectarian end, but solely to promote the conversion of men, these sermons were purchased and distributed by one who is content in obscurity to be all unknown, and who will probably regret that any public allusion is made to his generous deed. Such an act has hardly

been precedent in the history of literature, and we could not resist the temptation to record it. In another quarter, a similar distribution is contemplated—may we affectionately beg for the prayers of all who have profited by the sermons in any measure, that God may smile upon this great work, and get honor unto Himself thereby!

In addition to former French, Welsh, Dutch, German, and Swedish issues, a new translation has been prepared for the great German nations, and a large edition will be ready for the famous Leipzig book fair. O Spirit of God, go with the Word and make it mighty to win souls!

The sermon, “None but Jesus,” has been translated for the Aborigines of New Zealand, and some thousands have been distributed. The reading of this sermon in Auckland, New Zealand, has led to several conversions among Europeans and natives.

Selections of plain discourses have been sent out to the Bahamas, Bermudas, and other West Indian Islands, for the use of the lay preachers, and thus another sphere of usefulness has been opened to us.

The “Era,” and other American newspapers, continue to reprint the weekly sermon, and even in the far West, the smaller journals find it convenient to fill up their columns with these discourses, and thus they are enabled to journey wherever the press has power. In our own country, the various book-hawking societies find that the sermons occupy a prominent place in the list of periodicals. In rural districts they are read from the pulpits of many chapels, and in the cottage-meetings of the poor. At the sick bed they minister comfort, and in the street they teach of Christ, the sinner’s only hope.

According to custom, for the guidance of gratuitous distribution, we would indicate those discourses whose usefulness has come under our own notice.

Several persons have joined the Church who profess to have found Christ, or to have been savingly impressed with a sense of sin, through those entitled—“First Resurrection,” “None but Jesus,” “Scourge for Slumbering Souls,” “The Broken Column,” and “God’s First Words to the First Sinner.” “Plenteous Redemption” was delivered some time ago, although it appears in this volume; during the period which has elapsed since its delivery, several persons have mentioned it as having been the means of their conversion.

Our heart has been made glad by many written and personal communications from souls set at joyous liberty, or otherwise blessed by reading and hearing the sermons, “Wailing of Risca,” “Shield of Faith,” “Intercessory Prayer,” “The Interest of Christ and His People in Each Other,” “Cleansing of the Leper,” and “Christ the Propitiation.”

The present volume is larger than usual, because it includes the Opening Services of the Tabernacle, and runs on to the close of the year. Next year, with a larger type, we hope not only to gratify our reader’s eyes, but to obtain his aid for an increased circulation.

May grace, mercy, and peace, be with the whole Israel of God! Reader, this is the earnest prayer of,

**Yours ever truly,
C. H. Spurgeon**

DECEMBER 1861.

Adapted from *The C. H. Spurgeon Collection*, Version 1.0, Ages Software.

**PLEASE PRAY THE HOLY SPIRIT WILL USE THIS PREFACE
TO BRING MANY TO A SAVING KNOWLEDGE OF JESUS CHRIST.**

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